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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTION 88—(*Continued*).

In the November FORUM, *in answer to one of the questions, on page 99, it is said that "we should neither love nor loathe any person, place, thing or condition." Now I can understand and accept the second part, but I should like to know how to overcome the love for certain individuals, friends or acquaintances, in whom their admirable qualities have drawn you to love them. Can one help it? And is it wrong when one has no selfish or personal desire in doing so?*

W. T. Hanson.—"Read mystical books in a mystical way—or leave them alone" is pretty sound advice and the principle involved should be applied to all attempts at explaining propositions of a mystical nature.

Of course it is not wrong but very good and very proper to love one's friends and acquaintances unselfishly and without personal desire; and of course it is impossible to help loving them when their admirable qualities have drawn one to do so. The contrary opinion is either evidence of actual insanity or a strong tendency in that direction, or else, it indicates a point of view radically different from that ordinarily taken.

Ordinary loves in ordinary life are quite right and useful and, so long as they appeal to one as high and satisfactory ideals, the effort to suppress and overcome them would be not only unwise but futile. In their growth, fruition and realization lies the way to that which is beyond—if there be anything beyond. Is there? At least, many hints of the sledge hammer variety seem to signify as much, and these, if followed up even a little, appear to be verified by logic that is logic, to say nothing of per-

sonal testimony. Perhaps our friend in the November FORUM, from whom is quoted the statement out o fwhich has arisen the present question, is speaking from the standpoint of one who is endeavoring to reach out into that something beyond. If so, his point of view must be considered, otherwise misunderstanding and confusion are certain to result.

He evidently is not considering the merely right and wrong. It does not seem with him to be a matter of morality at all, but of simple fact. The love for certain individuals and not others, in the very nature of the thing itself, contains an element of selfishness and personal desire. He whose conscious life is bound in such love, however irresistably he be moved to it by qualities, admirable or otherwise, lives in the finite and not in the infinite. This view can not be measured by the moral code, but it most assuredly accords no license to indulge in vice.

How to overcome finite love? If it be all-satisfying—and each in himself and for himself alone, can say whether it is so or not—live it out, and as its course is run the lesson will be learned. This is a question of *life* and not merely of reading or study, except in so far as reading or study are a method and means in life, and go to help make it up.

A.—We love in others what we love in ourselves. We loathe in others what we loathe in ourselves. You know this, don't you?

Love people as much as you can I say, and do not trouble so much as to whether you do or don't. Be more natural about it and it will come easier to see the best way.

We need in the T. S. to have more natural warmth toward others than we have, more of the warmth which takes in gradually more and more people. We are not dealing with Adepts yet but with humanity below them, and are simply the instruments to be used by those Adepts in work with this present humanity. It's time we got a little more in line with humanity as it *is*, not as it is going to be, for the future humanity will attend to itself if we attend to the present as we find it; in doing this we will carve the way for the future.

If we are not to love then we might as well stop working. Particular persons and humanity at large need a bit more love it seems to me than they are getting. Love the good in yourself, and let others love you also if they want to, for you are a part of humanity and need to learn the good in yourself and also need a touch of love from others I expect.

Let your love for special persons so elevate your idea of love that you can as time goes on add more of the world to your circle of those you love, and in time you will neither loathe nor love overmuch any special persons or conditions, for you will have become those persons and conditions and will have become one with nature and one with the whole of humanity.

Eleanor B. H. Coryell.—In an understanding of love itself and its relation to the individual, lies an answer to this question which has been puzzling the human race since it became consciously differentiated. What is the basis of love itself but the seeking for affinity and harmony and unity? This is a high, spiritual, potent force undefiled which is the substratum even of the Soul's ceaseless effort towards reunion with the Absolute. Clearly, to eliminate this basis is to shatter the Soul.

The problem then does not touch this highest instinct of love striving towards unity; nor can it touch the instinct in its next lower manifestation, the love of all things—high or low, within or without—which are beautiful, ennobling and soul-lifting. There is a third love which is self-sacrifice; it leads along the highest path, and again does not fall within the problem.

Then we come to love which is often intermixed with all the higher three like an alloy. This love separates for itself certain beings or things and draws them inward to itself to make them its own property against all the world. Here the problem clearly takes hold. Not thus can the soul rightfully love anything in the universe. Here begins the growth of self which chokes the three higher fires of love and turns downward into the path of destruction. Below this are two other forms of love; one psychic and utterly debasing, the other instinctual. These two should not be called love; they need each a name to mark the total absence in them of the divine love.

By this bald analysis, we find love drawing us toward the highest development possible to a human being;—we find another force or tendency bearing the same name, which debases a human being beneath the rank of animal and may finally so drag him inward that his divine right to exist ceases.

The problem has thus partly answered itself. The question of how to deal with downward, separating, selfish tendencies is not an easy one. The greatest difficulty that we nearly all find is, that this contaminating alloy is interblended with the purest gold of the heart. To separate them gives intense pain and, if too brutally attempted, may destroy the gold itself. Better than this is the slowly refining process of larger love, broader sympathies, a more tender and intimate understanding of all fellow-men. Enlarge your circle; love more, not less; *but love not for yourself.*

QUESTION 89.

*"Forgive, O Lord, as the friend forgives the friend, * * * as the lover the beloved."—Bhagavad Gita, chap. xi. How does this harmonize with the law of Karma?*

J. Hiram.—Many people confound the law of Karma with their own

preconceived ideas which are often little above fatalism. Karma is not to be dismissed as something we may grasp in a moment and then leave to go on to more difficult subjects. There may be more difficult subjects but they are for those who *understand* Karma and not for us who do not; for the moment we have mastered "Karma" we shall have risen above it and so be able to work—as do the Masters and as is directed in the *Bhagavad Gita*—as free agents above the law.

Let us not then fancy that when we have called Karma, cause and effect, or the law which restores equilibrium, we have thereby arrived at a complete understanding of it. And, if some question or fact arises that seems contradictory to *our idea* of Karma, let us not be too sure that it is not *our idea* which is at fault, and not the fact or Karma.

For my part I see nothing contrary to Karma in a man's wronging his friend or anyone (consciously or not) and then asking pardon or apologizing for his fault. Is this not in a way, by itself, a restoration of the equilibrium which was destroyed or endangered by the doing of the wrong?

The conception of Karma based upon "an eye for an eye," etc., seems to me not only mechanical but base. Who cares, if he wrongs a friend, what consequences he suffers or does not suffer, so long as the friend forgives him and the friendship remains pure and unbroken, and, if the friendship is interfered with by any action, what possible amount of Karmic "punishment" is going to make up for that?

To look upon Karma as simply the balancer of this physical act against that or that which brings you ten cents unexpectedly because you generously gave five to a beggar, is to be as the miser who values life after the number of gold-pieces in his hoard. Better not know the law of Karma, I say, than so abuse it. For just as the true man, who understands life and lives to benefit others, cares nought for gold-pieces save to use them judiciously when he needs them and to give them to others when they need them, so he does not bother his head about this or that "Karmic effect" but with an ever growing and swelling love for Humanity gives his life (which includes every thought and act) for the uplifting of his fellow-men.

C. J.—It is probable that the sense of the original has suffered some wrong, through the efforts of translators to render in stately style what is really a very amusing passage. The situation is this: Arjuna suddenly discovers that he has been treating the Absolute with extreme familiarity, and apologizes as follows:

"If I have said anything rashly, thinking you were my companion, —as 'ho! Krishna! ho! son of Yadu; ho! companion,' really not knowing how great you were,—in frolic or sport, or to raise a laugh,

making sport of you, when we were out walking, or resting, or sitting together, or feasting, —— be so good as to forgive me, as a father forgives his son, or a companion his companion, or a friend his friend. I am delighted to see what was never seen before, but my Manas is overcome with fear."

It is difficult to see what this handsome apology has to do with Karma, since all personal dealings with the Absolute are not under the Law, but under grace (Read *Romans* viii).

QUESTION 90.

Can a knowledge of Reïncarnation be said to be of any practical use?

L. G.—The question is crudely phrased. For "said" read "shown," and for "use" "benefit," and add words to indicate if the possessor of the knowledge or the human race be meant as the beneficiary, and it assumes a meaning.

Mere knowledge may be as bald and barren as the head that contains it. All depends on its utilization. If the knowledge be so employed as to enforce on the mind possessing or receiving it a compelling conviction of its verity, or if it be imparted to others with like power and effect, its results may reach to the four corners of the world, or serve to remodel the owner.

Modern religions teach utter dependence on higher and extraneous powers. We are all miserable sinners, and without hope save through unearned mercy and intercession. A discouraging conviction truly, tending towards surcease of endeavor to regulate what is beyond us.

Suppose now, to an earnest and sincere soul, worn with struggle against the inevitable, comes a knowledge of reïncarnation with all that it implies: the independence of action; the responsibility of self; the freedom to create one's own future; the right to form, guide, and control one's own destiny. It should be as invigorating as a breath of strong fresh air to a weary invalid, and as stimulating as the odor of brine from the ocean thrusting itself into a vapid atmosphere.

Courage, hope, self-confidence, determination, are aroused and vitalized. The man is no longer a weak dependent, tearfully imploring mercy, and seeking another who shall bear his burdens, but a living responsible being with a future before him in which to redeem the errors of his past, work out his own salvation, earn his own redemption, and attain his own immortality.

So viewed, reïncarnation cannot hastily be denied its real and practical aspects and value; but again all depends on the use to which the knowledge of it is put.

Marjorie M. Tyberg.—Knowledge to be of any practical use must be such as can be used in situations that occur in actual life, and as will in-

fluence the person possessing it in his conduct in the various relations that make up the everyday life of man.

Now there are not only relations between human beings to be considered, man has also a relation to the other kingdoms of Nature and to the Universe in which he finds himself and these. Man can not be said to be practical unless he has an intelligent understanding of all these relations, an understanding of the law underlying their existence which gives him a basis for his conduct in life. This a knowledge of reïncarnation is pre-eminently fitted to give him. A man who knows that he is an incarnation of the great Over-soul, and in his highest aspect one with it, has pretty satisfactorily solved his relation to the Universe, and when he knows also that everything in Nature tends to become man, and realizes that he is elder brother to the kingdoms below, and younger brother to those above him in the scale of evolution, his relation to the other kingdoms of Nature is evident. When, moreover, a man knows that the conditions in which he finds himself are exactly what he, in former lives by his aversions and preferences, his conduct in various relations, has made for himself, he has a very practical basis for wise action. He will much more fully realize himself as a conscious, responsible individual possessing full freedom under the law in all relations, and the power to destroy the bonds of unwisdom,—"the bonds of selfishness and sensuality" as Shankara calls them.

It is true that many persons live almost all their lives, overwhelmed by the conditions in which they find themselves. The knowledge that man is a reïncarnating Ego, sharing potentially the creative power that brought the Kosmos into a state of activity, and striving through many successive lives to reach the goal of the perfect human nature, divests many of these people of their paralysis of mistaken inaction, and makes of many a one a fully responsible being determined to do his duty fearlessly in every circumstance his Karma brings to him. To me, then, a knowledge of reïncarnation is of most practical use, in accounting for conditions and situations that arise in the lives of all, and constantly reminding man of his responsibility, for no further steps can be taken toward the divine consciousness while man has not done his whole duty as *Man*.

QUESTION 86—(*Continued*).

How can there be such a thing as the death of the soul, or the second death, when the Bhagavad Gita says "It is without birth and meeteth not death," and again "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be."

J. W. L. Keightley.—In the passage quoted, it is Krishna, or the Higher Self who speaks of himself (itself) as immortal, as is seen by the

use of the pronoun "I." The word "Soul" is also used, but this is due to the poverty of our English language. It is that principle which some writers call the human soul, or lower Manas, the "shadow of the divine Ego which separates from it to inform the personality" which "dies," and not that Ego, the spiritual Soul. The personal nature can only become immortal as it reaches up to and is permeated by, or fuses itself with the diviner nature, the triad. When the Soul, the spiritual triad, is connected with a personality it casts a reflected light upon that personality; this light derives an aroma, a coloring so to say, from the moral nature of that personality. If this reflected light or energy breaks away from the parent Soul and becomes allied to the lower Quaternary and morally defiled, the result is an entity complete on this plane only; it reïncarnates while the force of the reflected energy lasts, but in lower and lower human forms, brute-like in nature, until it is finally separated or divided up in the storehouse of cosmic principles, and "dies" as an individuality.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, or in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable. —EDITOR.

A THEOSOPHIST.

According to Dictionaries and common acceptation a Theosophist is one who believes that man is essentially one with God, or himself God, and hence may know God or acquire Divine Wisdom, *Theosophy*, directly by means of interior or spiritual illumination or discernment. The believer in the accepted theologies of the day believes God to be some thing or person outside of or apart from man and that man can not know God except as he reads and accepts the teachings of some special man, as Jesus or Mohammed.

H. P. B. says (*Studies in Occultism*, Vol. I) that "Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist." In *Lucifer*, (Vol. I, No. 3) we find a negative definition which H. P. B. says was given by those who gave the society its first rule—to practice and carry out universal Brotherhood—as follows: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist."

Considering the above we may understand the hesitancy of many members to accept the title "Theosophist," preferring to call themselves simply "F. T. S."

The duties of a Theosophist are implied in these definitions. He should never listen

to slander against any person whatever. He should never say any evil thing about anyone, though it is his duty to point out social evils, and to fight against cant, hypocrisy, and injustice in every shape. The reason for the above.

The difference between a Theosophist and an Occultist (*See Studies in Occultism*, No. 1. and *Key to Theosophy*, Sec. II., "The Difference between Theosophy and Occultism"). The very essence of a Theosophist is devotion to duty and the cause of humanity and love not only for his comrades and his own nation but for the whole human race.

REFERENCES.

Key to Theosophy, Sec. II, "What the T. S. is not" and "Theosophists and F. T. S."; Sec. IV, "On Self-Improvement"; Sec. XII; and conclusion. *Lucifer*, Vol. III, "The Meaning of a Pledge," p. 63; "Is Denunciation a Duty," p. 265. *Gospel of Matthew*, Chapters V, VII, X.

KARMA.

"My brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss * * *
This is the doctrine of Karma."

Karma, the law of compensation, or reädjustment governing our environment and our character. A beneficent law from which no spot or being in the universe is exempt. It conflicts with theological idea of a dark and inscrutable "Providence," yet is plainly taught by both Christ and Paul. It also denies "chance" and "fatalism" as governing the universe.

Karma may be looked at as of three kinds (See *Ocean*, pages 93-95), and may act on any of the three planes of our nature (*Ocean*, page 95). We may also distinguish between the Karma of the individual, the family, the nation, and the race. None of these may be escaped by the individual,—yet the call of the teachers of old: "Come ye out and be ye separate." (See *Ocean*, pages 95-96.)

How does Karma act? (See "The Moral Law of Compensation" in *Theosophy* for Oct. 1896.) A complete knowledge of the practical workings of Karma one of the secrets of Adeptship. All our past Karma must be worked out sooner or later, faster or slower. Hence the sooner and faster it comes (if we are able to stand it) the better. Karma not to be either dreaded or longed for but received with an "equal mind which neither likes nor dislikes" (*Gita*). "The wise man rises superior to destiny, [Karma] he greets it as a friend" (*Book of Items*).

REFERENCES.

Ocean of Theosophy, Chap. xi; *Theosophy*, Vol. xi, pp. 199-202; *Bhagavad Gita*; *Key to Theosophy*, Sec. viii, "*The Reward and Punishment of the Ego*," and Sec. xi., "*What is Karma.*"

LOVE.

All great religions teach love as the basis of all ethics and all true living. There are various kinds of love, and in discussion we must define or confusion will arise. We may thus distinguish between Passional, emotional, intellectual, and spiritual love; also between the love confined to the circle of one's family or friends and that which extends to all one's nation (patriotism), to all humanity, and to all nature including every creature and being.

Self-love the opposite pole of true love which is self forgetful. Love of others often based on self-love, hence Christ said: "If ye love them which love you merely, what do ye more than others." What is the relation of love to the "Three Qualities?" Love necessary if we are to enter upon the path or make any true progress. "Hardness of heart belongs to the selfish man, the egotist, to whom the gate is forever closed. Indifference belongs to the fool and the false philosopher." (*Light on the Path*, Comments 1.) The path of love not followed by ceasing to love one's friends but increasing one's love for them and raising it to a spiritual quality, thus will it extend beyond and reach all humanity. The connection between love and compassion, (*i. e.*, we may have pity for another without love, but compassion includes a boundless love). The teaching of the *Voice of the Silence*: "Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right and fitness of all things, the law of Love eternal.

"The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE."

REFERENCES.

Theosophy for July, 1896.—*Articles*, "*The Three Qualities*," *by Hartman* (pp. 111-112); *and* "*Kindness—Black Magic?*" *by Vera Johnston* (pp. 118-120). *Forum Question 88 and answers* (pp. 131-135, and 145-147). *1st Cor.* Chap. xiii.

THE THREE VESTURES.

Three bodies or vestures are referred to in many different teachings. St. Paul wrote of *soma sarkikon*, the body of flesh or desire, *soma psychikon*, the psychic body or "inner man," and *soma pneumatikon*, the spiritual or "breath" body. In old Hindoo teachings we read of the physical, the emotional and the causal bodies. The relation of these bodies to the seven principles. A knowledge of them most important.

The physical body all know of, yet scientific knowledge regarding it very incomplete. In this category the physical body includes the astral or *linga sharira* of the "seven principles."

The psychic or emotional body the link between the other two often called the "mirror" body or self, as it may reflect either the spiritual from above or the material from below. By thinking of one's self as identical with the body, or as having the shape of the physical body, also by anger, passion, etc., one corrupts the psychic body, or enmeshes it in the physical. Before one can rise to higher planes, this link or psychic body must be separated from the physical, "fibre by fibre" and purified (see "Culture of Concentration"); or, the lower or false psychic form (lunar body) must be destroyed, and the higher or "permanent" inner form built up. When this is accomplished man can unite with his God within or Higher Self and bring its light down into his own life and into the lives of his fellow men. Immortality also is thus gained in the sense that a man thereafter carries his consciousness from life to life and incarnates at will. The causal or spiritual body, a flame or breath rather than a body or form. This, the "Father in Heaven" of each one, sometimes spoken of as a "Pillar of Light." The Causal Self knows everything save its own inseparableness from and unity with the Supreme and to gain this knowledge it incarnates (see "The Awakening to Reality").

REFERENCES.

Oriental Department Paper No. 21, "The Awakening to Reality," pp. 109-110. *The Sermon on the Mount*, trans. by Aretas, notes and text, pp. 15 and 20-23. *The Path*: III., 116, and IV. 29, "The Culture of Concentration", II., 206, "Astral Intoxication" (these two are published as pamphlets in the "envelope series"). *Five Years of Theosophy*, "The Elixir of Life." *The Voice of the Silence.*

THEOSOPHICAL NEWS AND WORK.

THE BAZAAR in aid of the Crusade fund held in Blue Lodge Room, Masonic Temple, Boston, during the first week in December, was most successful, especially in the great—and continued—interest aroused in Theosophy through the distribution of circulars, pamphlets and books. The net result in money, including the supplementary sale later, was $800.

MANASA T. S. of Toledo held its first meeting Jan. 5th, at the new Headquarters, Room 309 Chamber of Commerce. Besides the public invitation given through the press about 200 invitations were sent out by members. Consequently the room was filled to overflowing.

The program carried out was as follows: 1st. A short address of welcome by the President, who also explained the purpose of Branch meetings, and invited the coöperation of all who desired to aid in bringing Truth, Light, and Liberation to discouraged humanity.

Following this address was an excellent piano solo by Mrs. H. E. Breckenridge, after which came the principal address of the evening by Mrs. A. E. Lang, subject, "Extension of Previous Belief," giving some of the main principles of Theosophy in a clear and logical manner, well adapted to the thinking minds of persons unacquainted with Theosophy.

Short addresses followed upon "Unity" and "The Object of Life," by Mr. Daily and Mr. Bothwell; both speaking clearly and to the point. After these a member read "The Mystic's Christmas," by Whittier, and the program closed with a vocal selection by Mr. H. E. Breckenridge.

After a short selection from the "Voice" (Mrs. Wheeler) the President invited all to remain for an hour of social converse. The majority responded to the invitation. Thus was an opportunity taken advantage of by many to ask questions, and the hour was a profitable one to all.

One member decorated the room with palms for the occasion, presenting one at the close to the Branch. Another sent a mahogany chair for the presiding officer, and many members contributed an extra amount to the "Crusade box."

H. P. B. T. S. of New York, closed the old year with a month of special activity. The Sunday night lectures during the month were: A. L. Conger, Jr., "Theosophy in the New Testament"; J. Ganson, "Cycles"; J. H. Fussell, "Successive Lives on Earth"; John M. Pryse, "The Coming Race of America." The work of the Bell Ringers Committee has begun to result in increased attendance at Branch meetings. A new feature of propaganda work has been introduced in the form of Saturday Evening Social Teas, held for the purpose of entertaining strangers with tea, crackers, and theosophical conversation. A large and inviting sign is placed on the curb in front of the building to attract the attention of the crowds who pass the door. On the evening of December 26th a Christmas Festival, including gifts, a tree and Santa Claus, was given at the Branch room to a number of poor children in the neighborhood.

ALBERT E. S. SMYTHE lectured in the Ladies' Parlor of the Genesee Hotel in Buffalo on Wednesday evening, January 20th, on "Theosophy and Occultism." About 50 were present. Next evening at Tonawanda in Kent's Hall over a hundred persons, all men and boys, except one lady member from Buffalo, assembled to hear an address on "Theosophy and Brotherhood." Shortly after the address began, the boys, about thirty in number, departed and left an intelligent and interested audience. The idea that to adopt Theosophy publicly would be fatal to a man's business interests hinders the spread of the ideas in this orthodox community. On Friday evening, January 22, as arranged by Mrs. Dr. Darrow, assisted by Mr. J. C. Griffith of Buffalo, a meeting was held in Lincoln Hall, Rochester, attended by fifty or sixty persons. The subject was "Theosophy and Christianity." Next evening in the same place about seventy attended the lecture on "Reincarnation." Arrangements were made for a preliminary study class meeting for Wednesday afternoon at Mrs. Darrow's. The papers gave long reports. On Sunday, 24th, at 3 o'clock, Mr. Smythe addressed 300 working men in the Labor Lyceum, Syracuse, on "The True Ethics of Socialism." Many questions were asked. In the evening in the Society's room, Barnstable Block, an address was given on "Theosophy, Habit, and Character." On Monday, the 25th, together with Dr. Dower, he proceeded to Utica to arrange for meetings but found it impossible to engage a suitable hall, the desirable rooms being all rented. Some work was done in distributing pamphlets and conversation. On Tuesday Dr. Dower and Mr. Smythe paid a visit to the Indian settlement at Onondaga on the occasion of the "Dance of the False Faces," being the conclusion of the new year ceremonies. The simple and natural dignity of many of the rites renders them impressive. Mr. Smythe spoke to the tribe on the identity of the ideals of Hiawatha and other saviours, of brotherhood, and the return of the great chiefs to new life in the tribes best fitted to receive them. As an unusual token of their approbation, Dr. Dower and he were initiated into the tribe, as members of the Turtle and Beaver clans respectively. Indian names were also conferred on the new "braves." On Wednesday morning the Syracuse E. S. meeting was attended and a lecture delivered in the evening on "Theosophy and Music." New York was reached Thursday afternoon and a program of work arranged. On Friday evening a lecture was given to the Newark Society in their hall on "Theosophy and Christianity." Saturday evening the Brooklyn E. S. meeting was attended and on Sunday morning a new group of E. S. students. Sunday evening a lecture was given in Yonkers to a good audience on "Theosophy and Christianity." On Monday afternoon at the general monthly E. S. meeting Mr. Smythe also spoke. Tuesday evening a lecture was given to the Massasoit T. S., in Providence, R. I., again on "Christianity." On Wednesday, 3d inst,, Upasika T. S., Brooklyn, had an address on "The Reëmbodiment of the Soul." Thursday evening he addressed the Brooklyn T. S. and then left for Pittsburg and Western New York.

JAMES M. PRYSE lectured at Board of Trade Rooms, Pasadena, the 5th January, on "Theosophy and Bogus Occult Organizations"; at Los Angeles, the 6th, on "The T. S. and Its Work"; at Pasadena, the 7th, on "The Meaning of Life"; held a parlor-talk

at East Los Angeles on the 8th; on the 9th held an E. S. T. meeting at Los Angeles; on the 10th (Sunday) lectured in the forenoon on "Theosophy and Christianity," and in the evening on "Missing Factors in Modern Life." Arrived at San Diego on the 11th, and remained five days, speaking at the Branch Rooms every afternoon and evening, except the afternoon of the 12th, which was given to an E. S. T. meeting. Visited the members at Park Villa on the 16th. Arrived at Riverside on the 17th, lecturing same afternoon at Freeman's Hall on "The Mysteries," held a parlor talk on the 18th and attended Branch meeting on the 19th. Arrived at Redlands on the 20th and held a parlor meeting. On the 21st arrived at Ontario and lectured in the evening at the Unitarian church on "Theosophy and the T. S." Returned to Los Angeles on the 22d and lectured on the forenoon of the 24th at Blavatsky Hall, subject, "Consider the Lilies." Left the same day for Caliente. At all points found much interest and the meetings were all well attended.

ABBOTT B. CLARK lectured at Ontario, Calif., Sunday, Dec. 13th; at Redlands on Dec. 18th, 20th and 22d. On Sunday afternoon, Dec. 27, a class of ten members was formed for the study of Theosophy at Redlands. The class is growing in numbers, and has secured a hall for Thursday night weekly meetings. The same evening a lecture was delivered at San Bernardino. Another lecture was given in the same place on Dec. 30th. After the lecture a class of 14 members was organized for the study of Theosophy. On December 31st the members at Riverside were visited, and on Jan. 1, 1897, Mr. Clark reached home at Villa Park, where his mother, Mrs. S. A. Smith, F. T. S., held a "Theosophical New Year reception," at which talks about Theosophy and the Crusade were given afternoon and evening. Los Angeles was reached again on Jan. 2d. In the seven towns visited during December, 31 short articles and press reports were printed.

CINCINNATI T. S. A Theosophical Crusade entertainment was given on January 22d. Dr. Buck spoke on "The Music of the Spheres," after which musical selections and recitations were given by some of the members and their friends. The entertainment was in every way a success.

LOTUS CIRCLE NEWS.

A LOTUS CIRCLE has been formed at Easthampton, Mass., under the supervision of the Branch Pres., Mrs. H. K. Richmond Green and the Secretary, Mrs. L. F. Bruce. The name chosen by the children is "Sunshine Lotus Circle," with the motto "Let Your Light Shine."

THE NEW BOOK OF SONGS will soon be ready for the use of the Lotus circles. It comprises many new songs written by talented musicians in the T. S. A Lotus Circle March has also been composed expressly for the use of the Lotus Circles, and will prove a most welcome and suitable adjunct to the Book of Songs.

THE LOTUS CIRCLE COMMITTEE request the superintendents and teachers of the Lotus Circles in America to send them written accounts of their work and the methods that have been most successful in illustrating the lessons. These will be printed in the FORUM and be very helpful to all concerned. All communications on Lotus Circle work should be addressed to the Lotus Circle Committee, 144 Madison Avenue, New York.

LOTUS CIRCLE in Menominee, Mich., has grown from six to twenty two and has been divided into three classes.

IN PITTSBURG a Lotus Circle has been started with six children, and four more are expected to join very soon.

SYRACUSE LOTUS CIRCLE has now a membership of over 40.

SUPPORT OF T. S. A.

Donations towards the support of the T. S. A. received per Mr. George E. Harter, Dayton, Ohio, during the last month amounted to $60.

LEAGUE OF THEOSOPHICAL WORKERS NO. I.

A Schubert concert was given at 144 Madison Avenue, New York, on Sunday, January 31st, the 100th anniversary of Schubert's birth. The hall was crowded, more than one-half of the audience being strangers, and about $125 was cleared. The proceeds will be used by the League in its charitable work among the poor. The program was

throughout a Schubert one, all the numbers being beautifully rendered, and the playing of Messrs. Herrmann (violin) and Schenck (cello) was especially appreciated.

SANSKRIT REVIVAL.

Many of our readers doubtless know that a class for practical study of Sanskrit was organized, in November, by Mr. Charles Johnston, at the New York Headquarters. The class has already accomplished much, having completed two of Shankarcharya's works, and entered on the Bhagavad Gita. Parts of the Upanishads will shortly be taken up.

In response to several applications from outlying branches, Mr. Johnston has decided to form a class for Sanskrit study by correspondence, to cover the same course, and there is every reason to believe that it will be completely successful.

ANNUAL CONVENTION OF THE T. S. A.

The Executive Committee of the T. S. A. has decided that the next Annual Convention shall be held in New York on Sunday, April 25th. Arrangements for special rates are being made with the railroads, of which further information will be given in due time.

This convention will be a most important one in every respect, but especially because it will mark the close of the first Great Crusade of Theosophists around the world, and the whole T. S. A. will at this convention give a great welcome to the returning Crusaders who have encircled the earth with a *cable-tow* of Love and Brotherhood, and have carried a message of Hope and Courage to all races.

In each of the countries visited the members of the T. S. presented their national flag to the Crusaders, and it is proposed that each branch of the T. S. A. shall send a banner to the Convention. Detailed information as to size, shape and color will be sent to the Branch Secretaries very shortly. The banners are to be of the same size and shape as the one presented to the Crusaders at Boston, but each branch may choose one of three colors, white, yellow or purple, for its banner.

Delegates are expected from all the Branches in the T. S. A. and also from the National Divisions of the T. S. in Europe. Dr. Franz Hartman has already expressed his intention of being present and Dr. and Mrs. Keightley, Dr. Coryn, Mr. and Mrs. Lindsay, Basil Crump, Herbert Crooke, Fred J. Dick, D. N. Dunlop and others are expected.

NOTICE.

The Secretaries of Branches are requested to bear in mind the directions given in the circular of December 21, 1896, as to the annual reports of Branches. These should be sent before March 25 and should include statistics from the date of the 1896 report up to March 15, 1897. Some Secretaries by mistake have already sent in their reports, but will please send them again in accordance with the above.

T. S. IN EUROPE (IRELAND).

Report of proceedings of Second Annual Convention held Jan. 6th, 1897, at 3 Upper Ely Place, Dublin. The President (D. N. Dunlop) having taken the chair, the Hon. Treasurer (F. J. Dick) gave a short account of the condition of the movement in Ireland, and gave a statement of financial position.

Changes in the headquarters arrangements having become imperative for several reasons, a committee consisting of P. E. Jordan, D. N. Dunlop, R. E. Coates, Violet North and F. J. Dick was nominated to obtain suitable quarters for the society's work, and to report to a further special meeting to be called at an early date.

A discussion then followed on Methods of Work, and one valuable suggestion was that at the public meetings familiar subjects should be treated from a Theosophical point of view so that strangers could more readily follow the line of thought than would be possible with papers or lectures of a more advanced type.

The President read some correspondence from a Committee of Theosophical Propaganda in London, suggesting that some member of the Dublin Lodge act as corresponding member, and subsequently offered to act in that capacity himself.

THE CRUSADE.

PURPLE PENCE REPORT.

The readers of the previous reports in the FORUM upon the Purple Pence Project must have perceived how, from an emergency measure, crudely conceived and hastily launched,

this daily donation of money has grown into a permanent institution. Letters by hundreds have been received, eulogizing the method and urging that it be continued as a regular Theosophical activity,—the money to be applied to the Crusade expenses while they require it and otherwise to the School R. L. M. A., or whatever Theosophical object may seem most to need it at the moment. Some of our members, evidently poor in purse though rich at heart, have expressed gratification that a means had offered by which their small ability to help might be made available. They had been willing, yet their pile was so little they had felt reluctant to offer it by itself. But when they could just chip in with a lot of others in the same boat, it made the situation different.

Let it be a comfort to these members to learn that at the critical financial moment, when the few moneyed men and women about the Headquarters had been drained down to hard pan and anxiety threatened to displace hope, their assistance it was that bridged the gap and safely landed the Crusaders home. That episode is ended and now for the future. The Crusaders will reach San Francisco about the time you are reading this (say Feby. 11th); they go to the site of the School R. L. M. A. to lay the corner stone of the permanent structure and thence by stages to New York. Their expenses, it is hoped, can be met by the P. P. collection of this month, and they are dependent upon it.

In conclusion let me say that the Theosophical movement is now in its character literally a Theosophical Crusade. Your support by the daily *thought*, *act* and *gift* will afford a back-ground of strength whereby it shall be invincible in its campaign for "truth, light and liberation to discouraged humanity."

A. H. SPENCER.

THE CRUSADE IN INDIA.

In the last issue of the FORUM our news of the Crusade concluded with an account of the work begun in Lucknow, but further news has since been received, and Mrs. Cleather writing from Calcutta on November 26th says:—

"Before leaving Lucknow, we consolidated the Branch, which, as I think I told you, is 100 strong, officers were elected, and suggestions for practical work left with the members. This work is in connection with the grievous famine now prevalent almost throughout India. In every Branch something *practical* is being set on foot, and the members seem quite enthusiastic and determined to work in real earnest.

"But I really think that it was at Benares that we experienced our greatest success, when you consider that it is *the* sacred city of India, the stronghold of Brahminism. We were there for five days, and have only just arrived here this morning, having left Benares yesterday afternoon, quite a large number of the newly-formed Branch seeing us off at the station. We held three meetings there—two in the Town Hall and one, the last, in a large hall in our hotel. Both the second and third meetings were held 'by request'; and the last one was particularly well attended.

"The members are bright fellows, many of them college students, and all of them speaking English well. The officers of the newly-formed society (which, by the way, numbers upwards of fifty) are all men of good position. It is, to me, simply amazing the way our ideas take, and the earnest, enthusiastic spirit those who are attracted to us display."

H. T. Patterson writes of the new Society at Benares that it is "quite Americanly enthusiastic. The members not only went to the train to see us off, but different ones had scattered themselves along the route, getting on and off at different stations, one coming as far as Calcutta. . . . Well! the work is gloriously begun here and is going to go on more gloriously."

T. S. IN CALCUTTA.

Quoting again from Mrs. Cleather's letter:—

"Four of our party came on here—Calcutta—two days ahead, to prepare for our meeting of this evening. We have already friends here, in the persons of Dr. and Mrs. Salzer, who are members of the Society. She is a Swede, and was a Miss White, I think. He is an Austrian. They are exceedingly kind and desirous of entertaining some or all of us in their home; but only two were able to take advantage of their hospitality.

"*On Board the S. S. Golconda,*
"*Dec. 1, '96.*

"I was unable to finish my letter last Thursday, as we all had so much work to do, and only to-day can I take up my tale again. To begin with, the meeting of Thursday evening was very fairly well attended, and quite a large sprinkling of Anglo-Indians were present. Many stopped to speak with us afterwards, and the reception which we held at

the hotel on Friday afternoon was quite a full one. The Society in Calcutta was then formed, with a round dozen of names to start with.

"You will be interested to hear that Dr. Bowles Daly, a very old member, was one of those who joined us. He left the old T. S. some time ago.

"Mrs. Tingley had previously sent Mr. Patterson and Mr. Wright to see a very interesting native school, founded, supported, and conducted by a native gentleman—Rakhal Chunder Sen,—a man deeply interested in the welfare of the children of India, and who started this school with the express purpose of instructing the boys of India in the *Vedas*—in addition to the ordinary curriculum. This turned out to be another proof of our Leader's wonderful prevision; for this very man is now President of the T. S. in Calcutta. He and a large body of Theosophists not long ago took an independent stand and constituted themselves as an independent body of Theosophists in Calcutta. Now they have most of them joined us, with this man as President, the very same position he occupied before.

"On Sunday afternoon our hands were very full, for from three to past eight, we were hard at work. We began by hearing the boys of this school—which is in quite a large building, in the native quarter of the town—go through some of their 'exercises,' chanting the Gayatri and portions of the *Vedas*—intensely interesting, of course. Then at five we had a public meeting in the large open-air hall of the building—lent us by the President—which was crammed.

"This meeting had been asked for by Rakhal Chunder Sen himself and advertised at his own expense. Following is a copy of the leaflet advertising the meeting:

"'Bharatvarsia VEDA SAMITI & Tatvavidyalaya,

"'*3 Ramanath Mazumdar's Street, Calcutta, the 28th November, 1896.*

"'A special meeting will be held in the premises of the Anglo-Vedic Institution on Sunday, the 29th instant, at 5 P. M., when the members of the *Original Theosophical Society* in America will address on Brotherhood, Toleration, &c.

"'RAKHAL CHUNDER SEN,

"'*Honorary Secretary.*'

"All the boys were up in one of the galleries, and they numbered over a hundred. This took about an hour, and after that, a Branch meeting was held and officers were elected. Quite a different stamp of members in Calcutta from those in any other place—most of them being much older men, and were already well acquainted with Theosophical ideas. Now all this was accomplished without the presence either of Mrs. Tingley or Mr. Hargrove, who left Calcutta on Friday for Darjeeling—on special work—and only returned yesterday in time to join this steamer, by a tender, in the late afternoon; the rest of us having gone on board at noon."

FROM CALCUTTA TO COLOMBO.

In the "Screen of Time" in February *Theosophy* E. T. Hargrove writes:—"On the afternoon of the 30th the Crusaders left Calcutta on board the British India S. S. 'Golconda' for Madras, where they arrived after a moderately comfortable voyage on December 6th. Rain was coming down in torrents. It was found that cholera had broken out at Tuticorin, making it impossible to go by train from India to Ceylon without a quarantine of many days. No one was sorry, therefore, to pack up and return to the good ship 'Golconda' without spending a wet night, in wet beds, on wet floors; wettest of all was the atmosphere itself. Getting back to the ship in a small boat, in the dark, with blinding rain blowing and the sea fairly dancing, was an experience long to be remembered. The rest of the voyage to Colombo was a very hot one. Mrs. Tingley became seriously ill, so much so that it seemed at one time as though it would be impossible for her to live till the end of the voyage. But the turn came at the right time and the whole party landed safely at the Colombo Customs house on Wednesday, 9th December."

T. S. FORMED IN CEYLON.

Late on the afternoon of the ninth of December, the Crusaders landed at the Colombo jetty, from off the good ship—they're always called good, though in this case the term was justified—the good ship Golconda, of the British-India line, which had brought them from Calcutta and Madras. While some of the party were looking after the disembarking—a troublesome detail, as it has to be done in small boats—others were making investigations in regard to place and time of meeting, as there were four days, less than five at the most, to be spent in the island. These investigations were continued the next morning and a hall finally secured. As soon as the hall was engaged circulars were gotten under way and advertisements put in the newspapers. This does not seem much when written out; but habits are different in Ceylon than in the United States. People are much less active; a

greater amount of running about is necessary, and constant supervision is needed to see that when a thing is undertaken it is completed on time, if finished at all.

However, the meeting was well advertised, so that there was a large audience when it took place, Saturday afternoon, December twelfth, at five o'clock. There was one little hitch, which may be mentioned here to show what unexpected obstacles constantly arise. An hour before the meeting, one of the Americans, fortunately and almost by accident, went to the hall. It was not only unopened, but in a state of the utmost disorder, the proprietor having forgotten that he had let it, though his bill had been paid two days in advance. In consequence, chairs had to be placed, the stage cleared, rubbish tucked off in corners, while the audience was coming in and being seated as fast as the seats were ready for them. Think of the Chairman and some of the speakers of the evening all over the auditorium, acting as bosses of workmen, decorators, ushers, pamphlet distributors, and then, just at the moment of opening, rushing on the platform to address the audience which they had just been seating, and with which they had, but a moment before, been chatting. Then, in the midst of the addresses it grew dark, and, as the methods for lighting were rather primitive, before the whole place could be illuminated a partial light was thrown on the speaker of the moment, so that at least she should be visible, if the audience were rather guessed at than perceived.

But all these hindrances didn't make the least difference. Every one was interested. The speakers are used to peculiar, even trying circumstances, and the outcome was most gratifying.

After the meeting, those in the audience who wished to join the Society to be formed stepped on the platform, signed the necessary form, met this morning, December 13, at eight o'clock, elected their officers, and are now in full swing as the "Ceylo-American Theosophical Society." The organization is an exceedingly strong one, giving every promise, on account of the character of the members, of proving successful to a degree. It has obstacles—what organization has not?—but it has in it men of the right calibre.

Andrew Perera is President of the Ceylon T. S. It was he who, in 1880, at great expense to himself—and equal self-sacrifice—made the work of Colonel Olcott so successful. It was also he who, in 1883 resigned from the Society because he considered the statements made to the Buddhists of Ceylon and the Hindus of India entirely incompatible, and could get no satisfactory explanation of the conflicting assertions. He is of the right stuff, and the Society ought to be happy to have him at its head.

OFF TO AUSTRALIA.

The Crusaders left Colombo on Dec. 13th, on the P. & O. steamship "Oceana."

AMERICA ONCE MORE.

The Crusaders will arrive at San Francisco on Feb. 11th. Details of their tour in this country have not yet been received but after a few days' stay in San Francisco they will go to San Diego to dedicate the site for the School R. L. M. A. It is expected that they will then visit many of the Branches on their way across the continent, and will arrive in New York in time for the Annual Convention.

In reply to inquiries from Branches the following is given for information: In those cities which may be visited by the Crusaders the Branches will be expected to arrange for the meetings and attend to the hiring of halls, advertising, etc., and bear all expense connected therewith. Railroad and hotel expenses will be paid out of the Crusade Fund. Ample notice will be given in advance of the route of the Crusaders and the places they will visit.

SCHOOL R. L. M. A.

On December 19th, 1896, at Albany, N. Y., the SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY was incorporated with the following objects:

"*The mutual improvement in religious knowledge by the comparative study of religions; the investigation of the secret mysteries of antiquity; the performance of charitable and benevolent services.*"

On January 22d, 1897, a site for the school was purchased at Point Loma, San Diego, California. Point Loma is a narrow point of land, starting from the north of the city of San Diego and running south and is directly across the bay from the city proper. The site is about three miles from the extreme point which is Government Reservation. It is in latitude 32° N. and longitude 117° W., and comprises 132½ acres. The cost of the site is $12,000, of which amount, including expenses, incident to the purchase, $3,300 have

been paid. The S. R. L. M. A. has also an option on 40 acres of adjoining property at the price of $7,000. When in Dublin in August last Mrs. K. A. Tingley gave detailed instructions to Mr. E. A. Neresheimer as to the exact locality. A map of the place was drawn at that time and further instructions and plans were sent to New York by Mrs. Tingley when in Geneva.

A temporary building will be at once erected; a sketch of this is given in the February number of *Theosophy*, and it is expected that it will be ready for occupancy by the end of April. The cost of erecting this building will be $4,500. Other and more extensive buildings will be erected, the corner stone to one of which will be laid on the return of the Crusaders during this month. This stone will consist of four pieces, each triangular in shape, joined together to form a square; the four pieces come respectively from Ireland, Scotland, Egypt, and the northern part of New York State. Other similar foundation stones will be provided by each of the societies in other countries and by each of the branches of the T. S. A. An arch of classic design will soon be erected at the entrance to the grounds.

Although within the limits of the extensive city of San Diego no buildings have been erected on this land, nor has it ever been cultivated save one small patch as a lemon orchard. Point Loma is reputed to be part of the oldest land now above the ocean, and these grounds, it is said, have been protected for centuries from other uses, and probably on this same spot, in remote antiquity, stood a Temple of the Mysteries. The site has a frontage on the Pacific Ocean of 2500 feet, and on it is a lofty hill with an extensive view.

Many enquiries have been made as to the purpose of the School and its teachings, and although no details have been given yet it is perhaps possible to understand in some degree the general scope of the work. The ancient mysteries were the mysteries of the soul, and initiation into the mysteries meant initiation into the mysteries of one's own nature and of universal nature, for the one is the Key to the other. There were the Lesser Mysteries and the Greater Mysteries. In olden times it was customary for all men and women to seek admission to the Lesser Mysteries and when admitted they "were called *Mystai*—the veiled—seeing that they were allowed to perceive things only through a mist . . . while the Initiates or 'Seers' of the Greater Mysteries were called *Epoptai*—those who see things unveiled."

The Lesser Mysteries are open to all to-day as they were in ancient Egypt and in ancient Greece. All who, like Abu ben Adhem, love their fellow-men, and who seek to subdue their passions may enter the Lesser Mysteries and enter upon the path that leads to self knowledge. But the neophyte must become perfected in the Lesser before he can be admitted to the Greater Mysteries. He must not only seek to subdue his passions but must have gained the mastery over them and purified his whole nature. Then can he enter into the mysteries of being and learn the secrets of nature. All progress in the Mysteries is marked by *Initiation* but such can never be gained through favor or money. Only as the neophyte perfects himself and proves himself worthy in the lower degrees will he be permitted to advance to the higher, for each degree represents a state of actual development.

The School for the Revival of the Lost Mysteries of Antiquity is not for the benefit of individuals but for the uplifting of humanity. Nature will never reveal her deepest mysteries save to those who work with her, who work not for self but for all.

J. H. F.

FOUNDATION STONES FOR THE SCHOOL R. L. M. A.

In answer to inquiries hereupon I beg to advise that the triangular stones of which each Branch is to furnish one to be incorporated into the school foundation should be made ready at a reasonably early date and the undersigned then notified.

At proper time the necessary directions for shipment will be given through the FORUM. The inscriptions should be on the rectangular face 2′ 6″×1′ thus:

DATE OF CHARTER.
INITIALS OF CHARTER MEMBERS.
INITIALS OF PRESIDENT OF BRANCH.
BRANCH NAME.

The letters may be either cut in or raised. Also should the stone be too soft to take a sharp edge it may be cut off slightly or have an inset. As regards the surface containing the inscription, those who prefer a smoother finish than was suggested by the circular are at liberty to adopt it. As regards charter members' names, these should appear as given on original charter, without regard to the fact that some may have died or become disaffected.

A. H. SPENCER, *for Committee.*